

THE WESLEYAN DAILY RECORDER.

CONFERENCE OF 1870.

No. 5.]

TORONTO, ONTARIO, WEDNESDAY MORNING, JUNE 1, 1870.

[Vol. II.]

Poetry.

A Vision.

BY REV. HORATIO N. POWERS, D. D.

Before me rose a realm
Silent, and vast, and vague with shapes unborn,
Which fiery hands, with fateful force, did weave
Ere dawned the natal morn.
Myriads whose pulses beat
Delicious tune with the maternal blood,
Struck where Love's trusts are most divinely sweet,
Sank in the shoreless flood.
The faintest frames of men,
Faint embryo forms that held the soul in place,
Dim ministries of all that fill the plan
Of the great human race.
What might have been I said,
Had these pale buds but come to Nature's flower:
What perfect fruits from royal boughs been shed—
The ages' golden dower!
What stalwart sons of light,
Regal with Wisdom's sceptre and its crown,
What daughters making love's dominion bright,
With virginal renown!
What lips of glorious speech,
What clear-browed sovereigns o'er Thought's choir-
ing spheres,
What valiant hands to guard the height, and reach
The prize of waiting years!
What souls to take the morn
Of God's great glory in their eager eyes,
And, trampling down all baseness with swift feet,
To duty's summit rise!
What that is fair and true—
Beauty whose splendors awe profane careers—
Imperial natures that exalt the dew
Of marvelous loveliness.
What that might have grown
To noblest stature, grand in heart and brain,
Requensing gifts that flash from zone to zone
An unextinguished flame.
Victims of cruel doom,
What are they, or what not, in that strange deep,
Where smitten, birthless, falls the leader's gloom
Of your mysterious sleep!
Shall cold oblivion hold
He fall forever o'er this countless host?
Or shall they yet, with starry angels, hold
The crowns their mothers lost?
—N. Y. Independent.

Miscellany.

MEMORABLE CONFERENCES IN CANADA.

BY JOHN CARROLL.

THE LAST ANNUAL CONFERENCE UNDER AMERICAN JURISDICTION.

This took place just three years from the last considered, or it commenced September 7th, 1827, and one year before the independence of the Canada Church. It sat in Hamilton, in the old church, now lately superseded by another. Bishop George was expected, but Bishop Hedding presided; Case, as usual at that time, was the Secretary. Methodism is characterized by the rapid growth of its agents, especially so in a new country. Several young men had come into activity and influence who were scarcely known at the last one we mentioned, such were William Ryerson, Mesmore, Heyland and Richardson; and we might add Egeron Ryerson and Anson Green.
This Conference was one of some turmoil. We are sorry to say that Mr. Ryan had spent the interval between this and the Conference of '24 in travelling through the country and stirring up discontent against the Conference and the preachers among the people. Fly-sheets with the same object were scattered over the country, of which he was suspected to be the author. One of these the writer remembers to have seen in which some of the preachers were charged with the heinous offence of writing their sermons! He expected them to preach inspiration. On these accounts his Conference was arrested, or challenged, at the Conference. Some authorities ascribe this to Mr. Case. Ryan is said to have made a masterly defence; and in default of positive evidence to bring home to him what was, notwithstanding, morally certain he had done, his character passed. But upon some new light on the matter, one brother—I have heard it was Mr. Griffith in the majority, at the next sederunt, moved reconsideration of the case; upon which, Mr. Case, arose, announced his withdrawal from the Conference, and immediately stalked out of the house. One powerful young preacher, who had been in tears, caught him in his arms as he passed the aisle, and tried to detain him; but he availed not—he broke away and left his brethren. He avowed, however, that he never would make a division in the Church, and expressed a hope that if he did, his "right hand might forget its cunning, and his tongue cleave to the roof of his mouth." When afterwards he was identified with a party, he replied, "that though he had said he would never make a division, he had never said he would not join one when it was made." He threw the onus of making the division on Mr. Jackson, whom he had behind him in the Conference. Yet all could see through this flimsy subterfuge. It was very pitiful and a great source of sorrow to many, to see him, who had been for at least twenty years the "foremost man" of this little Methodist world, thus discover himself from what he had assiduously built up. When after-

wards he lingered out his days under an attack that paralyzed his tongue and right side, some thought that his own impression had been visited on him.

Methodism has an inherent vitality which raises it above a dependence on any individual agent, however eminent. So on this occasion, despite the removal of this leader, measures were taken that had an important bearing on the future history of the Church. The Conference kept in mind the pledge to the people at the session of '24 on the subject of independence of the General Conference of the M. E. in the United States, and men were elected at this Conference to attend the session of that body in the coming May, (1828), in the town of Pittsburgh, Pa., instructed to ask for a peaceable set-off from the above mentioned jurisdiction. The delegates to whom this matter was entrusted, to mention them according to seniority, were Wyatt, Chamberlayne, Samuel Bolton, John and William Ryerson, and William Stater. It speaks strongly for the rising influence of the Ryerson family that two out of the three brothers who had been admitted into full connexion (and the only two who have attained *elders* orders) had been placed on this delegation, while such a man as Metcalf was left out. It was perhaps not without reason that in a delegation seeking separation from the United States, four should be veritable British-born subjects—one Irishman, one Englishman, and two Colonists. The remaining one, Chamberlayne, had married in the country, was naturalized, and was afterwards placed in commission of the peace.

The walls of Zion were now being built, though the times were troublous. There was the noble increase reported at this Conference of one thousand and ninety-four, (1094). Two hundred and twenty-two (222) of this increase was in the Indian Missions, whose total membership now stood at 572. The progress of this work was now thrilling the hearts of Canadian Methodists, and it marked a new epoch in the history of Methodism triumphs in the Province that at this Conference a native of the forest, who had been an effective evangelist for two or three years, was admitted as a probationer for ordination among his white brethren—one who in after years fully vindicated his manhood and brotherhood. We speak of the never-to-be-forgotten *Kahewauquahy*, or Peter Jones.

TOTAL ABSTINENCE AN INDISPENSIBLE QUALIFICATION FOR A PASTOR.

REV. ROBERT PATTEN, D. D.

The Apostle Paul, in his first letter to Timothy, whom he calls his "own son in the faith," names thirteen qualifications for a bishop or pastor. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous." (1 Tim. 3: 2, 3.) The language is imperative, "Must be;" thus designating that these qualifications are indispensable. He spoke with authority, being inspired of God.

It is not my purpose to examine each of these thirteen, but to call attention to three of them, as bearing particularly on the duty of abstinence. In the authorized version we read, "vigilant, sober, not given to wine." That we may the more perfectly understand the meaning of these, we must look at the original Greek words used by the apostle.

Vigilant. The Greek is *phronon*, which Donagan's Lexicon renders abstemious; that abstains, especially from wine. Hence, "sober, discreet, circumspect, cautious." Green's New Testament Lexicon, published by Baxter, London, defines the word, "Sober, temperate, abstinent in respect to wine, etc.; metaphorically, vigilant, circumspect." In the adjective form, the word occurs only in 1 Tim. 3: 2, 11, and Tit. 2: 2, from the verb *phrono*, which Donagan defines, "To live abstemiously, to abstain from wine." Green's New Testament Lexicon, "To be sober, not intoxicated; metaphorically, to be vigilant, circumspect."

Sober. The Greek is *sophron*. Donagan, "That is, of sound mind and good understanding; sound in intellect, not deranged; intelligent, discreet, prudent, or wise." Green, "Sound; of a sound mind; sane, staid, temperate, discreet," 1 Tim. 3: 2; Tit. 1: 7; 2: 3. Modest, chaste, Tit. 2: 5. Macknight, "Sound mind; one who governs his passions, passions, or wise." Green, "Sound; of a sound mind; sane, staid, temperate, discreet," 1 Tim. 3: 2; Tit. 1: 8; 2: 3. Modest, chaste, Titus 2: 5. Macknight, "Sound mind; one who governs his passions, prudent." Bloomfield, "Sober-minded, orderly."

Not given to wine. The Greek, *me paronon*; this is a compound word, *me para onon*, which is, according to lexicons, *me*, a negative particle; *para*, a preposition, with or near, and *onon*, wine; literally, not with or near wine. This looks considerably like total abstinence. It applies equally to private habits and public conduct. Notice the careful steps of the progress. He must be *phronon*, abstinent, sober in body, that he may be *sophron*, sound in mind, and that his influence may be unimpaired, *me paronon*, not with or near wine. We find in this passage no countenance for the moderate use of intoxicating wine, but the reverse, the obligation to abstain totally.

That both Paul and Timothy understood that total abstinence was an essential qualification for the Christian pastor, is evident from the practice of Timothy. In this same letter, 5: 23, Paul advises Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." The fact is plain that Timothy, in accordance with the direction, "not given to wine," that is, not with or near wine, was a total abstainer. The recommendation to "use a little wine" is exceptional, and strictly medicinal. As there existed in the Roman empire, in which Timothy travelled, a variety of wines, differing from each other in character, we can not decide, *certis modo*, that it was "black" wine that Paul recommended. Flay, Osmund, Philo, and others state that many of the wines of their day produced headaches, drowsy, and

stomach complaints." We can hardly believe that Paul recommended these. Yet these strikingly designate the effects of alcoholic wine. The same writers tell us that wines destitute of all strength were exceedingly wholesome and useful to the body. Flay mentions a wine in good repute, *admixtum*—that is, without power, without strength. He particularly states that the wines most adapted to the sick are "Ullissum vinum omnibus sacco viribus fractis," which the alcoholic wine men translate, "For all the sick, wine is most useful when its forces have been broken by the strainer." We do not have been broken by the strainer, since the wine must be harmless when its forces, which is alcohol, are broken. The Latin word *fractis* is from *frango*, to break in pieces, to dash in pieces, which indicates the thoroughness of the work done by the "sacco," strainer or filter. Horace speaks of the *fractis* *Lesbi*, innocent Lesbian, which Professor C. Smart renders "untoxicating." The Delphin notes to Horace say, "The ancients filtered their wines repeatedly before they could have fermented. And thus the faces which nourish the strength of the wine being taken away, they rendered the wine itself more liquid, weaker, lighter, sweeter, and more pleasant to drink."

Why not treat Paul with common politeness, not to say honesty, and as he so emphatically required that a bishop should "not be with or near wine," believe that when he recommended Timothy to "use a little wine," he had reference to such wine as Flay says was "most useful for the sick," whose "forces have been broken by the strainer," or filter? As the recommendation was medicinal to Timothy personally, a sick man, and only a little at that, it gives no more countenance for the beverage use of wine for any one, and especially for those in health, than does the prescription of castor oil, by the physician, for the beverage use of that article.

The case of Timothy, a total abstainer, illustrates and enforces the inspired declaration, that a bishop must be vigilant, that is, abstinent; sober, that is, sound in mind; and not given to wine, that is, not with or near wine. If all who are now in the sacred office would follow literally and faithfully the requirements which Paul lays down, "NOT WITH OR NEAR WINE," the number of total abstainers would be greatly increased, the cause of temperance would be essentially promoted, and the good of the community permanently secured.—*Nat. Temp. Advocate.*

TO NEW COMERS IN THE VINEYARD.

A large number of Churches have been copiously enriched with revivals of late. They have "the smell of a field that the Lord has blessed." Into these churches a host of new converts have been recently admitted. They are numbered by thousands. A few practical hints to those who are just entering the field of labor may not be out of place.

1. Remember that your Divine Master's eye is upon you. He knows your name. He saw you when you publicly gave yourself to his service. He has a bed in his spiritual garden for you to till; a plot of heart-soil for you to cultivate. He promises the rains, the dew, the sunshine; you are the plow, the spade, the bag of gospel seed, and the promises of a harvest. He will hold you responsible to do your part, and assures you "Ye shall reap in due season if ye faint not."

2. Ask no one else to do your work. Just as soon offer a dish of delicious June strawberries to another person and ask him to eat them for you.

3. Have you picked out your place of labor? Whether it be in the Sabbath school, or tract distribution, or in the temperance effort, or in missionary work among the neglected poor—select your place and then stick to it. Your bed may be in an out of the way corner of Christ's vineyard. No matter: the Master is beside you there.

If men heed thee, know thee, praise thee not, The Master praiseth—what are men?"

The moment you begin to think that your place of labor is beneath you, that you are "too good" for it, then is the place too good for you.

4. In spiritual work, as in farming and gardening, remember that the deeper the plowing, and the deeper the digging, the better the yield. Thorough work with your conscience, thorough study of the Bible, thorough dealing with the weeds of sin, thorough labor with the souls of your Sabbath class or your tract district, will insure fruitfulness. During the present revival in my own church, the conversions have usually been in the classes of the most devoted Sunday-school teachers. With faithful preachers, parents, and teachers, success is the rule, not the exception. Christ never disgraces fidelity with failure.

5. Having put your hand to the plow, never look back. Keep that hand to its hold on the implement of toil, till death relaxes its grasp, and then you will find that in the grave "the sleep of the laboring man is sweet."

6. Look well after your heart. The measure of a Christian's personal power is his piety. Many a one who has been busy in public activities has had cause to lament: "Alas! mine own vineyard have I not kept!"

7. Remember that secret prayer is not only your privilege but your duty. You must have grace to make you "pure in heart," fit you for your work, and keep you steadfast. This can only be obtained in your closet. "It is in the closet the battle is lost or won."

8. Be the Christian everywhere. Carry the spirit of the closet and the prayer meeting with you. When Jacob came into his old, blind father's presence, the odor of the meadows, the barley ground, and the vineyards was in his garments. He had "the smell of a field that the Lord had blessed." So wherever you go, carry the spirit of the late revival scenes with you.

Carry it to your place of business; into the social circle; on your summer travels; at watering places, and in rural retirements, and on railway cars, be the outspoken Christian everywhere and at all times. Did any one ever spend an hour with such a man as Geo. H. Stuart without being stirred and stimulated by his fervent conversation? Did any man ever meet with old "Uncle Johnny Vassar" in the army, or elsewhere, without being better for his talk? These are laborers who are always at work—"sowing beside all waters."

9. We welcome you to the field and the vineyard. You will not have long to stay in it. The night hastens on, in which no man can work. When death enters the vineyard, and calls your name on his roll, be ready to answer "Here!" Beyond the plowing and the sowing:
Beyond the gathering and the reaping:
We shall be soon!
Beyond the working and the weeping,
Beyond the seeding and the reaping:
We shall be soon!
Love, Rest, and Home;
Sweet Home—Lord, tarry not, but come!
—Rev. T. L. Cuyler.

EDITORS AND CONTRIBUTORS.

It would be an immense relief to an editor if contributors would remember two very simple truths.

Firstly, that anything worth saying can be said by letter; and

Secondly, that a good deal may be said by letter which is not worth saying.

A great deal that is full of merit is unfit for our publication. Some things are fit for a daily paper, but not for a weekly. Some things are suitable for a weekly, and unfit for a monthly or quarterly journal. Some tales would make good volumes, but bad serials. Again nothing is more common than for an able writer to write great rubbish. Young writers especially, who have not attained a level or equality of style only gained by practice, will often produce one brilliant thing, and follow it up with half a dozen others full of glaring faults.

Let us take upon ourselves to give them three hints, which, if not very pleasant, we can undertake to say will be found to be more or less profitable:

Firstly, If you want an editor to read what you write, write as legibly as you can on one side of the paper, and be sure to write your name and address on the first page, and to number your pages.

Secondly, Don't mind how often articles are returned. If you want to succeed, you must learn to put up with the formula "declined with thanks." Some of the best writers of the day have been rejected over and over again by every magazine in the country.

Thirdly, Do not court criticism, but do not refuse to attend to it when it is forced upon you. You need not always agree with your critics; but remember that your work must ultimately be judged by that outside world which the critics often represent not unfairly, and that at once the most difficult and the most important thing for a writer is to see his work as others see it.

The position of an editor who wants to do justice to his correspondents is not an easy one; but the position of an editor who aspires to satisfy everybody is simply an impossible one.

One of the most successful editors of the day once remarked, "An editor is generally right when he rejects an article, but almost always wrong when he begins to give his reasons for so doing."

Contributors in general may rely upon it that editors, in their own interest, are the most patient and indulgent of men, always eager to draw from the largest possible area, and to accept impartially from anybody anything fit for publication.—*Scottish American Journal.*

AN INSTRUCTIVE ANECDOTE.

Most young people are very fond of display in dress. Rings, breast-pins and similar superfluities are in great demand among them. We have known a girl to spend a month's wages for a single article of this kind, and a young man to run into debt for a cane when he had scarcely clothing enough to appear respectable. The following story of a successful merchant will show to such, how these things look to sensible people. Said he:

"I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Advantage, of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glancing lastly and approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I travelled street after street, up one side and down the other, without success. I fancied towards the moment I opened the door, and that they winked ill-naturedly at my discomfort as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Towards noon I entered a store where an elderly gentleman was talking with a lady near the door. I waited until the visitor had left and then started my errand.

"No sir," was the answer, given in a crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added in a kindlier tone, 'are you good at taking a hint?'

"I don't know," I answered, and my face flushed painfully.

"What I wish to say is this," said he looking me in the face and smiling at my embarrassment, "if I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring upon his finger, and swinging a cane."

For a moment mortified vanity struggled against common sense, but sense got the victory, and I replied with rather shaky voice, 'I'm very much obliged to you,' and then beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage master 'until called for.' It is there now, for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my prospects on the previous day I shall never know, but I never think of the old gentleman and his plan of dealing with me, without always feeling, as I told him at the time, 'very much obliged to him.'

JOHN BAPTIST NOT BAPTIZED.

John Baptist was a distinguished man and eminent servant of God in his day, and preacher of righteousness. Yet it appears that though he baptized all his converts, he entered upon the work of his ministry without being baptized himself. Jesus, when entering upon the duties of his office, was baptized, as also were many of his converts, except the Apostles. Hence the query naturally arises, why was not John baptized. The customs of the time will make it plain. Baptism was administered to converts to a religion or faith different from that in which they had been educated. Men were never baptized so long as they remained in the fellowship of the faith in which they had been brought up. Baptism was not a sign of increased interest in the religion cherished, or of greater consecratedness of heart, or of new activity and zeal in religion; but it was a sign of a change of faith, or of a conversion from one religious faith to another. John Baptist preached a doctrine very different from that which the Scribes and Pharisees taught. Theirs was the religion of rite and ceremonial; his was the religion of righteousness of moral reform. He dwelt in the desert, and without approaching the temple to worship according to the law, he came to the banks of the Jordan, and preached reformation to the assembled multitude. His religion was essentially different from that of the Scribes and Pharisees. Hence, according to the customs of the time, all who embraced his religion ought to be baptized. But as there was no one there who occupied a prominent position as a reformer, he could not be baptized, and so by force of circumstance he was compelled to enter upon his work without baptism.—*New Covenant.*

PARENTS.

Are you excited about the safety of your children at the Great Judgment of God? There they must appear, and be judged. You love them as you do your own life; your anxieties, sacrifices and toils, for their welfare among men, cannot be numbered. But have you done all of duty? There is the life of God in the soul. They need it. There is the new and living way opened by Christ. They should be running the race for glory there. But where are they? In the church, building up the kingdom? Then thank God and take courage. Or are they prodigals, absent from their Father's house, feeding upon husks, and indulging in riotous living? If so, join in your prayers for their conversion, kind words of entreaty, and the influence of a good life. Be determined to win them to the Lord. Ask your brethren to offer them a present salvation in Jesus' name. Be decided to do what you can to save them, and do it now. If you do not reap the harvest early, do not be weakened. Insist most earnestly upon God and your Christian friends to aid you in bringing them to heaven. And if your heart is gladdened, before death, with the coveted victory, it may come when you ascend upon high, and then you can say, "Here, Lord, am I, and those whom thou hast given me."

THE BOOKS WE READ.

Too much care cannot be exercised in the selection of the books that we read. It is a fact well known to those who have given attention to this subject that the influence exerted upon the mind by a certain class of works is almost as enervating as indulgence in the ordinary rounds of dissipation. A confirmed novel-reader, one who has so accustomed himself to the excitement produced by reading works of fiction and to the day-dreaming that is sure to follow, is no more competent to hold his mind firmly upon any given subject than is the drunkard able to hold his hand steady. It may be regarded as a serious question whether the circulating libraries that pander so largely to this vitiated taste are not doing more harm than can ever be counterbalanced by the information which they diffuse among those who take from them a better class of works. The only consideration that would lead us to regard the account as balanced would be the fact that the injury done to a worthless mind is of small consequence compared with the improvement of a mind of higher quality.

Travellers Guide-Toronto Time. Table with columns for routes (GREAT WESTERN RAILWAY, GRAND TRUNK EAST, GRAND TRUNK WEST, NORTHERN RAILWAY) and times for departure and arrival.

The Daily Recorder.

TORONTO, WEDNESDAY, JUNE 1, 1870.

THE "RECORDER" Will be issued daily till the close of Conference, and will contain ample reports of all the proceedings. Price 50 cents. Orders to be addressed to S. ROSE, Toronto.

The Conference assemblies in Adelaide Street Church to-day at 9 o'clock.

The Conference Prayer Meeting will be held in Adelaide Street Church to-day, commencing at 12 o'clock. This meeting is, of course, open to the public, and we hope to see a goodly attendance of our city friends.

The Conference Sacramental Service takes place in Elm Street Church this evening at half past seven o'clock.

The Stationing Committee finished the first draft of the Stations on Monday evening. The sheets will probably be in the hands of the preachers to-day. We hope to publish the list to-morrow.

In consequence of the enforced absence of the Rev. W. H. Poole, on account of domestic affliction, the service which he would have conducted in Elm Street next Sunday morning, will be conducted by the Rev. LEWIS WARNER, Chairman of the Niagara District.

THE MISSION OF METHODISM.

There are some critics, who affect a philosophical style and deal in broad generalizations, who tell us that the Mission of Methodism is accomplished; and that there is no longer any real necessity for its existence, as a separate branch of the Church of Christ. It is freely enough admitted that Methodism gave a powerful impulse to the religious life of Britain and America; that in the last century her explicit enunciation of the privilege of a personal experience of forgiveness and renewal for every believer in Christ fell on the ears of the worldly formalists of that day like a new revelation; and that all the Protestant churches felt, to a greater or less extent, the quickening influence of that great religious awakening. Neither is it denied that the zeal of Methodism in evangelistic work, and its disregard for canonized prejudices as to modes of operation, have greatly stimulated the energies of other branches of the Church.

But it is argued that as the offer of a present salvation, and a practical experience of its power, is no longer confined to Methodist teaching; and the revival spirit, in which Methodism had its origin, has been largely received by the other churches, the agency by which this was mainly accomplished may now disappear, and become merged in the general result. It is also thought by many that the peculiar organization of Methodism indicates its temporary character, and lack of the elements of permanency. By others it is urged as a general argument for union, that as most of the causes that led to division have disappeared, the divisions should no longer continue, when the only circumstances that justified them have passed away. This argument is pressed with much confidence, by the Established Church in England, as a reason why the Wesleyans should allow themselves to be absorbed into the Established Church of England.

All these arguments are founded upon narrow and superficial apprehensions of the work and mission of Methodism. The evils against which early Methodism directed its heaviest artillery were not local and temporary. They have still a powerful existence in the world. The truths that are prominently embodied in the teachings of Methodism are still needed, and the agencies which Methodism employs are still efficient in the salvation of men. Formality still robs thousands to sleep in the cradle of a false and fatal security. Unbelief still shuts out myriads from the rich spiritual inheritance which God has promised to them that believe on his Son. Sinful and depraved habits, from which nothing but the grace of God can deliver, still hold the vast majority of our race in a cruel and debasing slavery. Surely this is no time for any section of the army of the living God to fold its banners, sheath its weapons, and retire from the conflict as if the victory was complete.

The vast mass of souls to whom our testimony as a church is presented, still require the great verities embraced in that testimony. Men need to be reminded that except they repent they shall perish. The doctrine of justification by faith alone is still precious to the weary and heavy laden souls of men. The testimony of our church to the doctrine of the Witness of the Spirit to adoption, and the power of God's grace to cleanse from all filthiness of the flesh and spirit is still needed by thousands of nominal Christians within the church as well as out of it. Nor has the world outgrown the need of the testimony of Methodism to the fulness and freedom of the salvation of the gospel. Not only are these truths needed; but their influence on those who receive them proves that

they have not become obsolete, nor lost their power to enlighten the consciences and quicken the souls of men. In every quarter of the world and in the isles of the sea, Methodism has crowds of witnesses to testify, that her message of life has been to their dark and dead souls the power of God unto salvation. Amid the schemes of skeptical philosophers and sentimental philanthropists with which the atmosphere is rife, we must not for a moment forget that human nature is the same now as in the past. Its wants and sins are the same. Its tendencies and dangers are the same. She remedy for its woes is the same. Men are in spiritual darkness and need light. They are guilty and need forgiveness. They are unbeloved and need a metemorphosis by the inheritance with the saints in light. Have those worldly-wise philosophers, who despise "the foolishness of preaching," discovered any substitute which can bring men from darkness to light, and from the power of Satan unto God?

It is not even pretended that this is the case. Until this is done we must continue to cling to the old fashioned gospel, that in its adaptation to the nature of man, as well as in its mysterious power, vindicates its divine origin. In our manner of presenting the truth their should be a wise adaptation to the character and circumstances of the people; but the essential truths, which constitute the message of the gospel herald can never be superseded. Theories of human origin flourish and decay; but "the word of the Lord endureth forever."

It may be admitted with regard to many sectarian divisions, that they had their origin in some special cause; and that when that cause is removed the continued separation cannot be justified. But the rise of Methodism was not occasioned by any temporary cause; but like primitive Christianity itself, resulted from the outpouring of the Divine Spirit on the hearts of men. Neither the cause of its origin, nor the necessity for its aid, has been removed by the lapse of years. The world still needs its testimony for God.

We are not of those who think that minor changes in matters of form and taste are signs of spiritual decay. Some have an unfortunate incapacity to discern between things vital and things non-essential; and they consequently battle as obstinately for some trifling matters of taste or opinion, as if they were the most essential verities of the Christian faith. Such persons, as they advance in years, unable to adapt themselves to the inevitable changes which the progress of education, and the changing conditions of human society bring about; regard every change as a retrograde step. Their sympathy is all with the past, and with things that cannot be found apart from conditions of society, that no longer exist. There may be change and modification in things non-essential, without any surrender of vital essential truth. Indeed, such adaptation to altered circumstances, is essential to progress and usefulness. For our own part, we do not believe that the former days were better than these. We do not believe there ever was as much true religion in the world as at the present time. There never was as much liberality, zeal, charity, and intelligent godliness as now. And if Methodism holds fast the form of sound words, and a living, personal experience of the salvation of the gospel, "the gates of hell shall not prevail against her." She shall stand amidst the surging waves of change and decay.

THE CHURCHES ON SUNDAY.

RICHMOND STREET.

The pulpit in the evening (May 29th) was occupied by the Rev. E. B. Harper, M.A., Chairman of the Ottawa District, who delivered a practical and expository sermon, based on Gal. I. 4, 5. We were unable to secure more than a meagre outline of his sermon, of which we supply a brief analysis.

"This text contains an epitome of the Gospel—a summary of saving truth. It is a graphic utterance of the Great Apostle, wherein he sets forth his beloved theme—'Christ and him crucified' as 'the end of the law for righteousness to every one that believeth' in opposition to the erroneous teaching of certain brethren who would lead the Galatian Christians back to Moses in regard to justification by the deeds of the law. From this passage might be elaborated a body of Divinity;—we shall endeavor to extract from it the soul of a sermon. It sets before us Christ's redemptive work, which we may contemplate in four aspects:—

I. In its great historic fact—"He gave himself, &c." This is the most wondrous fact in the universe. Conceive of a being immolating himself. This he could do only as being his own to dispose of, and as influenced by the most unbounded philanthropy. "His delights were with the sons of men." 1. The gift of Christ is the highest gift of divine love. It is greater than the gift of a universe of dead matter—greater than the restoration of the lives of all sentient existence. 2. The gift of Christ is the model gift of divine love. It is the disinterested outgoings of beneficence "seeking not her own" but others good. Christ's self-sacrifice for us was: 1. Voluntary; 2. Vicarious; 3. Worthy; 4. Efficient. We contemplate:

II. Its sublime moral purpose.—"For our sins that he might deliver us from the present evil world." Christ's sacrifice of himself had pre-eminently in view, the removal of sin. "He came to put away sin by the sacrifice of himself." This man offered one sacrifice for sins. "He is the propitiation for our sins, &c." He takes away our sins. 1. By expiating their guilt, and removing our condemnation—pardon. 2. By removing their presence through regeneration. 3. By cleansing from their pollution by entire sanctification. 4. By averting their penalty—dying himself in our stead, and counteracting death by the resurrection to eternal life. 5. By overcoming their forfeiture—restoring men to their place in their Father's house, and giving a title to the inheritance which they had forfeited. We contemplate:

III. Its divine eternal spring.—"According to the will of God and our Father." The salvation of man originates in the philanthropy of God; and on this ground, as observed by Dr. Adam Clarke, "the absolute and unconditional reprobation of a single human soul is absolutely impossible."

1. Christ's mission for man's salvation originated in the will of God and our Father, "and was fully concurred in by Christ himself, who came to do 'the will of God.' 'I come to do thy will O God, &c.' In the volume of the book notice:—

IV. Its glorious issue.—"To whom be glory for ever and ever. Amen." The redemptive work of Christ counteracts the mischief wrought by sin in the creation, and secures the original purpose of God, namely, the manifestation of His own glory in the purity and blessedness of His moral creatures. By its means—1. The right worship of the only true God is secured; and 2. This right worship of the only true God is secured unceasingly "for ever and ever." In conclusion—1. We urge on men the acceptance by faith of God's "unspeakable gift." 2. The grateful commemoration of His unparalleled love."

ELM STREET.

Last Sabbath evening, the Rev. James Elliott, of London, preached an impressive and practical sermon, to a large audience, in the Elm Street Church, from the words of Moses, Deut. 5: 29, "O that there were such an heart in them, that they would fear me and keep all my commandments always, that it might be well with them and their children forever."

In opening the subject, he referred briefly to the affecting and impressive circumstances under which these words were spoken. The time was drawing nigh when Moses, their divinely appointed leader must leave them. Before he is separated from them, he calls to their remembrance the various facts in their past history, calculated to awaken gratitude and prompt obedience to God. He recalled the mercies they had received, the wondrous displays of divine power, by which God evinced his interest in their welfare, their own rebellion, ingratitude and unbelief, and the signal display of God's power and glory, in the giving of the law, before which even Moses trembled, and the people were overwhelmed with emotions of fear and wonder. Yet these powerful emotions did not seem to accomplish any permanent change in their hearts; for shortly after, their acts are marked by the same unbelief and forgetfulness of Him, who had done such great things for them.

The Rev. gentleman divided the subject into two leading thoughts. (1.) God's concern for man's happiness and well-being; and (2) the means by which he designs this happiness to be attained. As to the fact of God's profound regard for man's happiness, it might seem at first unnecessary to remind men of this truth; but that God's wondrous condescending regard for man must dwell impressively as a grand inspiring truth in every heart. Yet there is melancholy evidence that men forget this and need to be reminded of this. The divine sympathy was specially directed to secure human happiness, because there were conditions of existence that were destructive of all true happiness. This was illustrated by a reference to physical health and sickness. When a man is stricken down by disease and sickness, pain and weakness assail his life, and it may truly be said to be ill with him. However the evils of such a state may be counteracted by grace, it is a condition that demands sympathy. But it is a far sadder thing and more blighting to happiness when a man is spiritually sick, morally diseased—in that condition described by the prophet as having the whole head sick and the whole heart faint. In such a condition happiness is impossible. Its springs are dried up. Its foundation is destroyed, and like a body oppressed with pain, the soul is wretched and miserable. As bodily health is essential to physical happiness, a right and healthy condition of the soul is necessary to true happiness. When the flesh of health is in the eye, and elastic vigor bounds in the limbs, and all the physical organs move harmoniously to fulfill their designed end, we say it is well with a man, and he rejoices in his sound bodily health. So when the soul is healed of its deadly malady, and the pulses of spiritual health throb in the heart, there is conscious happiness. The joy of the Lord is the strength of those who trust in him. Persons are often seen in feebleness and prostration, and yet fancying they can still perform tasks, that experience proves them unequal to accomplish. So there are many smitten with a moral feebleness, yet unconscious of their weakness, without having discovered their great need of divine strength and life. There are many Christians who know a good deal about religion, and who are sincerely desiring to do right, and yet are strangers to the joy in the Holy Ghost, which God designs to be the portion of all who trust in his love. They have no settled comfort or peace. They are doubting and questioning continually. The mists of distrust shut out the light of the sun of righteousness from the eye of their soul. They doubt whether God designs that they should rejoice. If some momentary gleam of comfort arises in their souls, it is overshadowed by this standing doubt of their acceptance with God. It is not well with them.

But it is not the will of God that this border land of darkness and distrust should be the abiding place of his children. The man who trusts with a living faith has peace. True religion puts joy into the heart. And he who has the joy of God's salvation in his soul is happy. He is happy at home and happy abroad. Happy in youth, and happy when the wintry snows of age have covered all the blossoms of life's spring. Happy when the sun of prosperity shines upon shadow his lot. For it is God's desire concerning his children, that even when the outward circumstances are dark and depressing, his consolations should gladden and delight their souls, and that they should find in Christ their life, more blessings than Adam lost. The preacher went on to show how in his provisions for his children God has included our happiness, in impossible that the parent can be truly happy, so long as his children are walking in the ways of sin and folly, our heavenly Father, in the word, and in the displays of his saving grace has clearly evinced that it is his gracious purpose, that children and parents should walk together in the light of his countenance and rejoice in his goodness.

Speaking of the means by which God designed human happiness should be promoted, it was clearly shown, that as the heart was in a condition incompatible with happiness, it was to be renewed and sanctified before it can be the home of peace and happiness. Man's heart is by nature proud, selfish, unbelieving, earthly, and unclean. Such a heart contains in itself all the elements of misery, and to cleanse the soul, to give us a new heart, and to bestow the will, the dilemma of the proud heart must be humbled. The tyranny of selfishness must be broken. Unbelief must be expelled by faith, and the love of the world by the love of God. The impure heart must be cleansed. Then, and only then, will it be well with us, and shall happiness become the experience of the soul.

It was shown that the fear spoken of was not the fear that bathed torment, but a filial fear. While a slavish fear overshadows life with guilty gloom, a filial fear is not only consistent with happiness, but is essential alike to joy and loving obedience. It implies the will and disposition to please God. It is here shown that God regards obedience as an essential condition of happiness. The way of the transgressors is hard. Disobedience to God and misery are inseparably connected. A man may be very strict in keeping to obey the commandments of God, yet the divine word informs us that "his commandments are not grievous." God's grace is sufficient to give us the victory over our own weakness, as well as over our spiritual foes. We are to keep all God's commandments. Many are very careful to keep some of them that are more angelical to their minds, while they isolate others. A man may be very strict in keeping the Sabbath and condemning those who break it, and violate other commands of equal obligation. Yet the Apostle declares that "whosoever shall keep the whole law and yet offend in one point is guilty of all."

It was impressively shown that, though all desire happiness many are not seeking it in God's way, not seeking the renewal of the heart, and making humbly in the way of God's commandments. The preacher earnestly urged all those who were desiring the salvation and happiness of their children, to walk before them in consistent godliness, and show by their zeal for their spiritual welfare, that they regard God's favor of higher value than all the perishable prizes that ensnare the affections and fire the ambition of the children of this world.

The discourse was listened to throughout with serious attention. The Sacrament of the Lord's Supper was administered at the close.

Adelaide Street.
SERMON BY THE REV. MR. GRIFFIN, AT 11 A.M.
"For when I am weak then am I strong."—2nd Cor. xii. 10.

It would be difficult to conceive of words more paradoxical than these.

It were utterly foolishness for a man to say, when I am poor then am I rich, when I am old then am I young, when I am ignorant then am I learned, when I am in disgrace then am I in highest honor, when I am prostrate and helpless then am I vigorous and strong.—We should conclude that he who talks in this way is more hopelessly deluded than the pauper inebriate who in the delirium of intoxication fancies himself rich, or the mad man who confined within the prison walls of a lunatic asylum, fancies himself a king, living amidst the splendors of a royal palace, and as such men amidst the wild vagaries of their insanity would be the objects of our compassion, so would the poor helpless creature who spurns our sympathy, declaring "when I am weak then am I strong."

But the Apostle is not mad. He speaks the words of truth and soberness now, as surely as he did when on another occasion he stood before a human tribunal to answer for his conduct, and his creed. When I feel my own weakness—when I realize my entire inability in my own strength, to do anything good, or resist anything evil, then it is, by the omnipotence of faith, appropriating the energy divine. I am able to do everything that God may require.

I. We ask you to notice, that this sentiment of the apostle is in conflict with the notions and convictions which men generally are accustomed to entertain.

It is held that men are strong in proportion as they are self-reliant. That confidence in our powers exceeds our resources, and is a source of our weakness. Men are proud of their own strength, and are contented with it. They are contented with it as a sufficient measure of their own power. They are contented with it as a sufficient measure of their own power. They are contented with it as a sufficient measure of their own power.

And it is well to remember that there is much in our circumstances, in the constitution of our nature, and in the tendencies of human progress which is calculated to foster such opinions and feelings as these.

Take the circumstances in which we are placed—and men stand at the head of all existence of which we have any logical certainty. Our senses which are the ordinary means of information to us, tell us of no being who is stronger and greater than man. Our reason, as it is with extraordinary ability, has entirely failed to discover the existence of any superior intelligent power. Without revelation men fancy there is, but with all their logic there is no absolute certainty, and so it comes to this in the end, that the existence of any being, wiser, and greater than ourselves is simply a matter of faith.

When once doctrine is revealed, as it is in the bible, irresistible arguments are constructed, and inevitable conclusions are reached, without the bible, touching the existence of God, not before, so if we know there is a God, it is because we believe in the revelation that he has made. Now if you take the infidel he rejects the testimony, and says there is no God. He cannot see him, nor hear him, nor feel him, and therefore declares that he has no faith in his existence. He probably will say I well have no right to be bound by the education of my infancy, any more than the man brought up in the belief of the Koran, advantage was taken of the ignorance of my youth, and a bias given to my mind in one direction, just as advantage was taken of him, and bias given in another. Such a man recognizing no existence greater than his own, feeling that he stands first and foremost among all orders of being of which he has any knowledge—can never say "when I am weak then am I strong." He must feel that all his achievements are the results of reliance on his own personal ability.

But he is the exception. The great mass of mankind have some kind of belief in a great overruling Power, and yet how little are they influenced by the faith they profess to hold. Their conceptions of the Deity are dim and distant. He is far away from them, and high above them, sustaining no near and intimate relation to them. Their practical unbelief has the same effect upon their thoughts and habits as downright infidelity has upon the thoughts and habits of others. What would become of them if they formed a low opinion of themselves? What could they do if they repudiated their own strength? What hope have they of great achievements without confidence in their own resources. How is it possible for such men to say, "when I am weak, then am I strong." The confession of weakness would be simply the cry of despair. But further, there is a faith; to be governed by our physical senses, not by our spiritual powers. Theologians may talk as they will about faith being the great natural principle of our being, by which all trade and commerce, and intercourse with the world is maintained. It is nevertheless true that faith is almost altogether unknown in the world's intercourse with God. Our disorganized moral nature is disqualified for the exercise of a simple faith in the unseen and eternal. From the depths of the eyes we see and comprehend, and cry for a sign, which the senses can apprehend, and the reason approve. There is an entire inability to appreciate those spiritual evidences which carry conviction to the heart with all the force of a logical demonstration. What believers mean by fellowship with God, what they mean by refreshing coming down from above; by eating of the living bread, and drinking of the living stream, is all an enigma to them—and therefore when the body is broken with pain, and exhausted with disease, when the heart faints through weakness, struggling to satisfy the claims that are made upon it, there is no power to say, "when I am weak, then am I strong."

Besides, in addition to this natural inability to be strong, there is a natural unwillingness to confess itself weak. Pride of intellect and pride of heart stand strongly opposed to any such confession. Human nature wraps itself up in all the consequence of its self-sufficiency, and declares its ability to meet the ordinary responsibilities of being.

The statesman who carries his policy against the force of a mighty opposition feels that he is strong. The orator who sways the masses by the eloquence of his magic voice, and carries them with him to his conclusions feels that he is strong. The actor who completes the creation's of his genius to the admiration and wonder of his age feels that he is strong. The tradesman whose commercial enterprises has secured for him immense revenues of wealth feels that he is strong. The moralist who understands the seductions of vice, and preserves a blameless reputation amidst so much that tends to corrupt and destroy. And not those alone; uncounted myriads unknown to fame, who with all their faults and failures, believe themselves to have strength which they never admit of. These strange to the grace of God have no conception of the apostle's spirit, and no sympathy with the apostle's creed, "when I am weak, then am I strong." Whatever they achieve, be it much or little, whatever good they do, or evil resist, they attribute not to any strength which comes to them from God, but to a natural energy with which they are endowed.

Still further, there is much in human progress which tends to make men feel strong, and destroy that sense of weakness and feeling of reliance on of which must grow the highest forms of power. The argument is plain and simple, and looks like a natural energy with which they are endowed.

Still further, there is much in human progress which tends to make men feel strong, and destroy that sense of weakness and feeling of reliance on of which must grow the highest forms of power. The argument is plain and simple, and looks like a natural energy with which they are endowed.

II. Consider, nevertheless, the truthfulness and preciousness of the Apostles' teaching, that a sense of our weakness is an essential condition of strength.

In the illustration of this truth, I would remind you that there must first of all be an apprehension of this weakness, such as only a deep sense of God and a true estimate of ourselves are able to produce. The infidel who denies God's existence altogether, the practical unbeliever who never recognizes His immanence, the great multitude of thoughtless, worldly men, who never think of Him, are all strangers to that experience which looks to the apostle so deeply felt. Not so with him. In all the forces of nature, in all the forms of organic life, in all the laws and operations of mind, in all the shinning orbs of day and night, and in winter, in life and death, he realized the immediate presence and omnipotent energy of the living God; and felt how absolutely helpless he was in the presence of this Infinite Power. More than this, he had an overwhelming sense of the majesty and infinite holiness of the Deity; such that as he looked upon the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes." All pride of intellect, and pride of heart, are swept away. Humility and contrition take their place, and the soul is prepared to receive the grace of God.

And now we see how weakness is an essential condition of strength. If we felt strong in our own self-sufficiency, we should go confidently forward till we were consumed in the fires we attempted to quench, and torn to pieces by the lions whose mouths we tried to stop, defeated and destroyed by the armies of the almighty whom we tried to conquer, leaving thereby the sorrowful lesson, when we are strong then are we weak.

If on the other hand we feel our weakness and insufficiency, and are led to look beyond ourselves to Jesus who is not only the wisdom of God, but the power of God, there is no evil that we cannot overcome, no foe that we cannot subdue, no burden that we cannot bear, no life that we cannot live, no death that we cannot die, and no longer any doubt that when we are weak then are we strong.

And if you will but think of it, there are numberless examples which demonstrate that wisdom, according to human opinions (their own as well as others), were the weakest that was the very time when they were the strongest.

Is imprisonment a sign of weakness? Then John Bunyan was weak during the 12 years that he lay in Bedford Jail. Too weak to resist the authority which deprived him of his liberty. Too weak to break the iron bars of his prison cell. Too weak to reach the ear of justice, or to gain the heart of pity. It was in that hour of his weakness that he did a work for humanity and God almost without a parallel in the history of the race. In the loneliness and weakness of his prison home, by inimitable productions, he enlightened the minds of countless myriads, brought consolation to their sorrowing hearts, and broke the fetters of bondage by which they were enslaved. The influence which he then began to exert flows in a thousand channels all throughout the world, and will flow onward to the end of time. Had he possessed a prophet's vision, by which he could have

looked marvel have ex "When is it then won forty a with grave, in fan hand of all the Gentle, the true habits, world of. All the weakness felt the which a groan of "When is con then was condemn neth his con stria and he gave weaknes of his or into being is, never hour of Satan's It was t millions when Ho It was t blung emp fered my light. I ordinary Ho could them am We m illustri sphere so spiritual constant! Bresth when yo all alone saries of of your through illness a in it Je human v extrem; you may f lose of to that illness a prison de strong bl through f long, and he seeme eagerly God," as suffering that I ca through privileges loving fa weak an with feat the night sumed y feeling of and firm through

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looked down into the future and beheld all the marvellous results of his toil in feebleness, he would have exclaimed with all the enthusiasm of an apostle, "When I am weak then am I strong!"

Is the suffering of persecution a sign of weakness? then was the Apostle weak. Five times he received forty stripes, save one; three times he was beaten with rods, and once stoned down to the margin of the grave. Impelled by storms, and plundered by robbers, in weariness and painfulness, hunger and thirst, cold and nakedness often, and yet it was in the midst of all this weakness that he went forth to Jew and Gentile, shook whole provinces and kingdoms with the truth as it is in Jesus, stamped the mind, the habits, the literature, the intercourse of the civilized world with the faith once delivered to the saints. All the events of his daily life demonstrated his own weakness—his physical and spiritual infirmity. He felt the need of patience, forbearance and courage which naturally he did not possess. Yet, by the grace of God he possessed them all, and could say: "When I am weak then am I strong."

Is condemnation and crucifixion a sign of weakness? then was Jesus weak. So weak that public opinion condemned Him to die. So weak that he fainted by death's cross. So weak that he yielded to the ruffian hands that nailed Him to the tree. So weak that he gave up the ghost and died as the felons die, in weakness and in shame, but never in all the displays of his omnipotent energy, when he launched worlds into being, and upheld them by the word of His power, never was he so strong as then. It was in that hour of weakness that He grasped the pillars of Satan's kingdom and shook it to its deep foundations. It was then he broke the fetters of earth's slaves and millions and made them free. It was in that hour when He could not save himself that he saved others. It was then, when he was laid in the tomb, that he flung open the gates of the grave to earth's unnumbered millions, and brought light and immortality to light. It was then, while surveying all the extraordinary consequences of his passion and pain, that He could say as no other can, "When I am weak then am I strong."

We may derive encouragement from examples so illustrious. As with others in their extraordinary sphere so may it be with ourselves amidst all those spiritual infirmities and physical weaknesses which constitute the common experience of our lives.

Brothers, let us be weak that we may be strong, when you are too weak to work out your salvation all alone, too weak to resist the powerful adversaries of your souls, too weak to control the passions of your unchristianized nature, too weak to bear the trials and carry the burdens of your daily life, then it is Jesus you may be strong. And finally, when human weakness is revealed in the last degree, its extremity, faint and feeble, and dying, even then you may display a power which will command the admiration of the world. It is said of Bishop Leighton that his spirits never ran so high as when some illness assailed him, when from the shaking of the prison door he was led to hope that some of these strong blasts would throw it open, and give the release he so much desired to enjoy. Then it was that he seemed to stand tip toe, on the margin of eternity, eagerly waiting the summons to depart. "Thank God," said Thomas Adams, "for decay, for pains and sufferings. Thank God that I was born to die, and that I can die. Thank God for strong consolation through Christ and bright prospects of heaven." The privilege of one is the privilege of all. God, like a loving father, bends over us and says to you, you are weak and poor, the way is dark and dreary, beset with fears and filled with snares, but it is not for long, and you are not left alone. I am near you in the night, and with you in the journey. I have assumed your nature, and can be touched with the feeling of your infirmity. Take hold of my strength, and firmly cling, and Omnipotence shall bear you through to realms of endless life.

Correspondence.

PEMBROKE DISTRICT.

The number of circuits on this District is small; but they extend from Pembroke to Onslow, a distance of 70 miles, on each side of the Ottawa River. There is beyond us to the northward a boundless contiguity of mountains, rivers, and lakes, rocks and forests, an uninhabited wilderness useful only to lumbermen and fur-trappers. To the northwest we have settlers here and there along the Ottawa River as far as and beyond the Mattawan River; and thence westward all the way to Lake Nipissing, on the south side of which new settlements are being rapidly formed. In the winter, these regions are occupied by thousands of men, employed in the manufacture of timber and sawlogs, to whose spiritual wants very little attention has been paid. Very many of these men are members and adherents of our own and other Protestant Churches, coming from the Pembroke, Brockville, Perth, and Ottawa Districts. The Roman Church sends missionaries every winter up the river; but we have no agency employed beyond Pembroke, nor is there a Protestant Missionary of any other denomination, except a colporteur of the Bible Society. A visit which I made during the winter to the Mattawan River revealed more fully to my mind the wants of the people, and has led the District Meeting to recommend the employment of a suitable agent in this destitute region.

During the year, though the brethren have laboured faithfully and successfully; yet owing to removals, pruning, deaths and other circumstances, for which as no one can be blamed, there is a slight decrease in the membership. On some of the fields we have had refreshing revivals and numerous conversions. We are happy to say that there is no special cases of affliction to report, requiring relief from Connectional Funds, as the brethren have been mercifully preserved from accidents and sickness. An aged supernumerary, Brother Hewitt has passed away, for whom a suitable obituary has been prepared, and nothing further may be said in this article.

In Onslow a new church has been built under the care of Bro. W. C. Washington, worth \$350, and has been a decided benefit to the work. In Venacker Bro. Schuster has acquired a parsonage lot and log house on it, worth together \$50, also a church lot in another part of his arduous German Mission.

In consequence of the difficulty of reaching this mission either in Winter or Summer from Pembroke, it is being transferred to the Brockville District, within the bounds of which it lies, and its name is changed to "New Waldack." The other mission among the Germans was visited during the winter; here Bro. Allum is working well, and the liberality and piety of the people, with some conversions, attest his fidelity and zeal. Our Connectional Funds are 50 per cent. in advance of last year; the Missionary Fund more than 20 per cent. in advance; and the amount raised upon the District for ministerial support are 25 per cent. in advance. At our District Meeting we secured time for thorough examination and profitable conversation upon the manner in which our pastoral duties are discharged. The circumstances of our people here, which render protracted meetings in the winter almost impracticable, require us to pay more at-

attention to house to house visitation and direct personal effort in order to secure conversions. Our intercourse with each other during the year, and at the District Meeting has been marked by mutual confidence and affection. I may say that I have never been placed among brethren displaying a more amiable and Christian spirit than those with whom I have been this year associated on the Pembroke District.

J. C. SLATER.

THE PERTH DISTRICT.

This district was formed by being separated from the Brockville District in the year 1858. The objects contemplated in its formation were such as are prominent in similar cases, viz.:— to lessen the expenses of ministers and representatives attending District Meetings; to secure a fuller attendance of lay brethren appointed to attend these meetings, by rendering them more accessible; to afford a more efficient oversight of the District, and thus variously promote the work of God within its bounds.

This District extends from Arnprior, on the Ottawa, to Newboro' on the Rideau river, and is about 75 miles in length, and nearly the same in breadth.

True religion occupies a favorable position in this part of the country. Its foundation were nobly laid by our predecessors; and such men as William Brown—better known as "Priest Brown"—Thomas Buck, David Elliott, Andrew Stephenson, Col. Kilborn, and Henry Bredin, contributed, not a little, towards the stability and enlargement of Zion in their various localities.

By comparing the returns of 1859—the first report of the District—with those of the previous year, we shall be able to form some idea of the state of this District, numerically and financially, and behold that, from its formation, it has made steady and encouraging progress.

No. Sabbath Schools	1859	1870
Officers and Teachers in S. S.	9	32
Scholars in S. S.	71	319
Vols. in S. S. Libraries	318	1271
Church Members	1104	3251
Church Members	1398	1856
Paid to Mission Fund	\$813.32	\$1700.00
Superan. Ministers' Fund	79.96	189.39

May 31st, 1870. D. C. McDOWELL.

MARRIAGES.

On the 15th inst., at the residence of the bride's mother, by the Rev. George Douglas, LL.D., John J. MacLaren, Esq., LL.B., Advocate, to Margaret Graham, eldest daughter of the late James L. Mathewson, Esq., all of Montreal.

On Tuesday evening, May 24th, at the residence of the bride's parents, Middletown, Ohio, by the Rev. Lake Hitchcock, D. D., Mr. Edward N. Freshman, of Cincinnati, second son of Rev. Dr. Freshman, and Miss Mary H., eldest daughter of H. P. K. Peck, Esq.

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